

Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

'LIGHT! MORE LIGHT!'—Goethe.

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MR. MOODY'S TEACHING ABOUT HEAVEN AND HELL.

"Heaven: its hope; its inhabitants; its certainty; its riches; its rewards."
—By D. L. MOODY.

I.

This little book of 119 pages in leaded type has been issued by the American Evangelist who created such a profound stir in the Evangelical world some few years ago. Mr. Moody is to be admired for several things. He reached the conscience and heart by a better form and method of putting living truth than most revivalists have adopted. Very different is Mr. Moody in addressing his fellow men from his fellow citizen Mr. Finney, who worked upon the fears simply of the credulous. Especially did we admire the emphasis Mr. Moody put upon the love of God to men. His most pathetic anecdotes were thrilling in their illustrativeness of God's affection for men even if lost. We also liked the emphasis placed upon purity of life, and such a life as was manly, and not sentimentally mawkish. We liked much the sternness with which he insisted on the doctrine of Restitution, a truth that is scarcely ever preached in any Christian pulpit. Mr. Moody restored the doctrine brought out in the Gospel incident of Zaccheus. We believe it is authentic that an eminent manufacturer in Cottonopolis returned some thousands of pounds with interest under the influence of Mr. Moody, and the case is not a lonely one. Mr. Moody is a disciple of the higher life doctrines preached some years ago by Pearsall Smith, and is chiefly employed in developing in Christians a deeper conviction of God's saving and inspiring presence, and the need of childlike life in and with Him.

The book under review has pleased us considerably with its reverent tone and common-sense remarks. Mr. Moody has no great thinking power and has looked at the Bible simply in the light of what he has been taught to regard as the limitation of its meaning. We hold that the Bible is far clearer in its philosophy of another life than most of the orthodox dream. But it is refreshing to see an orthodox mind trying to transcend the limits of its faith, and the dreary platitudes of Evangelical orators, with their harps and palms, and golden crowns. All this is far behind what the Bible teaches, and still further behind what Spiritualism could prove, but if a man cannot travel at our pace we are at all events glad that he is travelling our road.

The style of the book is simple, as we might expect, and discursive too. It is like the greater part of Evangelical preaching, in dancing from one point to another and hitting none straight in the face, and it is without the slightest approach to solid coherence. Mr. Moody's way, too, of treating the Bible is the usual vicious one of irregular, or fitful literalism, and the spiritualising adopted by his school. Mr. Moody may, certainly, believe in the verbal inspiration of the Bible. We do not know whether, like Dr. Talmage, he fulminates against the Revised Version as the latest subtlety of the Devil, but at all events we know that he reads with profound awe the closing verses of the august volume. He would denounce with vehement Hosean wrath, in no temperate language, any attempt to alter a noun or an interjection, or add an "if" or an "or," or to solemnly discuss the problem whether the Hebrew "and" in the second verse of the Bible is conjunctive or disjunctive. All the titles of the Law would be devoutly studied by him. But is he at the same time sure that he himself is not putting ideas into that Bible, or taking them away? We get monthly sent to us a system of Bible study, founded upon Mr. Moody's method of teaching,—consisting of texts and disjointed thoughts from the Bible, put or

strung together, with no bad meaning or vain purpose, but not calculated, we think, to broaden the mind, or culture vastly the sentiments. It reminds us of nothing so much as of our dinner the other day, eaten in bits over the space of an hour and a-half, while this collector and that member, and this minister requesting a sermon, and that deputation a speech, interrupted our chief meal of the day. It did not do us much good no doubt, though we ate it. The gastric juices got irritated at such treatment, and the cerebral region a wee bit fagged and disordered. When we eat, mentally or physically, we like to do it in peace and with comprehensiveness, and let food meet food in mutual happiness of digestion. That is stimulating to all parts of our system, but a bite now and a bite then may be good for a valetudinarian but not for us in full health and vigour. That is our view of the Evangelical Biblical interpretation. It is scrappy, not philosophical, theologic, or spiritual.

The great idea of the book now under our notice is that Heaven will be happy; unsulliedly happy. The chapters are prefaced with poetical extracts to give this idea. Here is one,—

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again!

Or,—

"Tell me, my secret soul,
Oh, tell me, Hope and Faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be blest;
Where grief may find a balm,
And weariness a rest?
Faith, hope and love—best boons to mortals given—
Waved their bright wings, and whispered:
Yes, in Heaven!"

We cannot refrain from quoting also what to our mind is a gem of beauty on the same idea:—

"Beyond the smiling and the weeping,
I shall be soon!
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet Home!
Lord, tarry not, but come!
Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet Home!
Lord, tarry not, but come!

We have reason to be thankful to the Church for the hope it has kept alive of another life where rest and happiness shall meet the saintly and punishment and pain the wicked. It has done well with the materials it had. It has distorted the true ideas; but who shall hardly blame it for that? The Church has implanted in the heart of the human race this idea of future life—happiness, godliness, rest, and home. It has covered the sorrowing with the Divine Heart furnishing for them a peaceful home, and the equally Divine Judge providing a corrective abode for those who caused the sorrow. It has made the one too much like a confectioner's or a doll maker's shop, or Lowther Arcade Heaven, and the other too much like a Black Hole of Calcutta; but that is the fault, if it be a fault at all, of its ancestral training, and the root ideas and emotions implanted thereby in the human race have been to many a blighted heart what a draught of Siloam's water would have been to Dives in his tortments. If they have transformed the redeemed into hierarchies of choristers in one perpetual cathedral service with instrumental accompaniments, and the lost into a chaotic army of tumultuous and shrieking demons; if the eternity of those two states is a mingled cadence of Miriam's song and Byron's "Manfred" set to operatic music, let us still be thankful that the sinner has been made to tremble at impending wrath, the saint to be cheered at the blissful cry,

"Love, rest, and home!
Sweet Home!"

Let us remember that with nearly all things what is wrong is the *form* and not the *spirit*.

But the idea of the Church, and of Mr. Moody, is that at death the redeemed become at once, there and then, entirely happy. We fail to see how this can possibly be, and we fail to see that it is ever taught in the text book they profess to use so much. No doubt the Bible teaches that ultimately there will be what may be called perfect happiness; but where in the whole book is there a text that supports the popular idea that, immediately at death, the redeemed become unsulliedly happy? Mr. Moody quotes one text which we think teaches the very opposite idea. He says, "There is joy in Heaven, we are told, over the conversion that took place on earth." In Luke xv., 7, we read:—"I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance."

Now that text certainly teaches nothing about unsullied happiness, but the reverse. It distinctly implies that the sympathy which made those in Heaven feel joy over the *returned* sinner, made them feel sorrow over the *wandering* sinner. The idea of Christ is in direct unison with human nature; for one instinct of human nature, so deep that it cannot help it, is to love its fellows. It may not be perfect; it is rough and crude on earth as yet, even in this boastful nineteenth century; but the roughest boor loves his child, and even among the Fuegians one may discern some kinship of feeling in their married couples. Jesus ennobled this idea by His golden rules, and by His parable of the Samaritan left on the highway. The love that germinates in the family spreads through friendship and nationalities into a cosmopolitan feeling of sympathy.

But that being so, how can there be unsullied happiness in Heaven and a wretched earth below, and a still more wretched hell somewhere else? One part of the family are strumming their harps in Paradise, and the other part are anguishing their eternal life in hell, according to Mr. Moody. We prefer Christ in these quoted words to the famed Evangelist and all the other popular preachers and commentators on the Bible. The text teaches that Heaven is happy because it is sympathetic; and that sympathy brings vicarious pain. To be happy without pain would mean entire destruction of memory and earthly sympathies; would mean that at death the husband is to forget the wife, and the mother the child; and that happiness is secured by extinction of all former being. What can we say of such an idea? We hardly like to call it inhuman, but we do call it unhuman, unnatural. The Church to be consistent must tell every bereaved husband, every desolate widow with her hairns around her, the pledges of that heaven on earth she once enjoyed; must tell the father and the mother over the corpses of their children;—"They know you no more, love you no more, think of you no more; they have something better to do; they are singing Divine songs, and ecstatically, and melodiously, and holily revelling their eternal lives away!" To us this seems barbarous, aye, almost blasphemous. To support our remarks we extract the following, which appeared in the *Scotch Baptist Magazine* for May, 1881:—

"Many a mother will not find her son in heaven, and yet the Saviour will make her happy; there can be no grief in the paradise of God, no, not even for a perished son. Christ will bring her some other woman's child who has been looking for his mother in vain, and He will say, 'Woman, behold thy son,' and to him, 'Behold thy mother,' and the wounds of the hearts of both will be healed."

To shew still further how deep is the ignorance, ministerial and laic, and how intense the sorrow caused by such dark, pagan ideas, we may mention that some years ago a very dear friend lost her husband, who died a wretched death, after living a sinful life, and breaking his wife's heart. She loved him still, and short as was the notice of death, they plighted their troth yet again in that solemn hour—for what woman ever said No to love? The event was so hurried that no minister could be reached in time and scarcely a friend. A day or so afterwards, that woman met us with her sobbing heart. She had been our playmate in years gone by, and she asked the question of us, "Do you think, Mr. —, that my husband is all right?" How would most ministers have answered that wife? Their creed would have said, "He is in hell, and that for ever;" their hearts would have said, "Leave it with God, my dear sister, leave it with God." We replied, "F—! he knows it all now as it is; he will be sorry for it, and like Mary Magdalene, will love much and do much, because he hath sinned much." The smile of blissful thankfulness was a sublime reward to us. She felt that what we had said was true because it was just and human. It was a sad, sad heresy, but what of that! Every-

thing the Church believes now was a heresy once. The greatest heretic of all was Christ, whom now they worship. He turned the world upside down with His heresies, and we are glad that He did. It may be a heresy to say that there is pain in Heaven, but it is only another of Christ's heresies, and we for one will rank ourselves with Him.

We think, therefore, that Mr. Moody, and all like him, are untrue to the Bible, and untrue to human nature, and untrue to Christ, in teaching immediate happiness at death. They mistake what will be at some time for what cannot be till all are redeemed from sin.

In connection with this Mr. Moody has a very fine paragraph the thought of which is truly sublime.

"When there is going to be an election of a President of the United States, there is tremendous excitement—a great commotion. There is probably not a paper from Maine to California that has not something on nearly every page about the candidate; the whole country is excited. But I doubt if it would be noted in heaven; I doubt if they would take any notice of it at all. If Queen Victoria should leave her throne there would be great excitement throughout the nations of the earth. The whole world would be interested in the event; it would be telegraphed around the world; but it would probably be overlooked altogether in heaven. Yet if one little boy or one little girl, one man or one woman, should repent of their sins this day and hour, that would be noticed in heaven. They look at things differently up there; things that look very large to us look very small in heaven; and things that seem very small to us down here may be very great up yonder. Think of it! By an act of our own we may cause joy in heaven. The thought seems too wonderful to take in. To think that the poorest sinner on earth, by an act of his own, can send a thrill of joy through the hosts of heaven!"

Yes, it is a wondrous thought, too little heeded in this humdrum, sensualised life of earth. The solidarity of the human race is a vast doctrine and a true one. You cannot alter a sinner into a saint but you remodel the whole of existence in Heaven and earth. A miner's son in Germany reads a Bible in a monastery and he topples the old world over and creates a new. Alexander the Great carouses himself to death at Babylon, and all the kingdoms of the world are at sixes and sevens for centuries. An office-seeker does not get what he wants, shoots President Garfield, and 50,000,000 people are breathless with excitement. Would to God that our preachers would drive home, home, home, the dread import of human action! A few years ago the islands at the mouth of the Ganges were overwhelmed by a vast tidal wave, and 160,000 people were, the other side the grave. A few months since Chios was thrown into desolation by a few hours of volcanic shocks, and 40,000 people were homeless. Every human life may be, and is, of infinite value to all humanity. Heaven knows it, and we do not. No wonder the angels are breathless as they see the action of human wills.

Even in this fine paragraph Mr. Moody could not prevent the usual Evangelical bias affecting his judgment. Politics to him are less important than getting souls saved, as he would call it. The angels are concerned about a little boy repenting, but the abdication of a Victoria is trivial. Mr. Moody must yet learn to read his Bible. The little Joseph boasting of his dreams, and exciting the envy of his brothers, worked one of the most marvellous events human history ever experienced. It led him to Egypt as a slave, it made him viceroy, and he provided a home for the Israelites to grow into a nation. Mr. Moody knows what that meant to after times. That same Joseph saved the world by successfully controlling an animal impulse on a woman's temptation that most men would have succumbed to. No! no action is small. Every thought and deed is big with eternal meaning. By all we do we are making the everlasting future of the human race, just as the workmen in front of our house are in every hammer blow and trowel-laid brick rearing yonder mansion.

However, we agree with Mr. Moody in thinking that Heaven is the abode of happiness; but not the happiness of painlessness—for that is impossible, considering the facts—but the pure, lofty, and holy happiness of sympathy. There was not a moment when Christ was unhappy on earth, though He was sad. It is the doubting, the half-developed, those who see no God in the future, that are unhappy. Christ was too lofty a soul to be unhappy, even if He suffered the agony of a Gethsemane, or the lesser pain of a Calvary.

EPAILON.

(To be continued.)

Rather let us suffer for speaking the truth, than that truth should suffer for want of speaking.

ECHOES FROM THE OUTER WORLD.

By Volvox.

Hamlet has truly said that there are more things in heaven and earth than are dreamt of in the ordinary philosophy. The testimony of all ages demonstrates the fact of supernatural visitations, and if a judicious record thereof were made the arguments it would afford in favour of the acceptance of that fact would be sufficient (to say the least of it) to make the most virulent scepticism quail. A case in point occurs to me at the present moment.

No farther back than the year 1878 the ancient village of Chester-le-Street was thrown into a strange state of excitement by the singular fulfilment of a dream. In the autumn of that year a gentleman of the name of W. H. Robinson, while lying awake one night, some time after retiring to rest, was suddenly astonished at the bedroom becoming strangely illuminated and seeing in the centre of the room a large black coffin. He shook himself and rose up in bed to make sure that he was really awake. Finding he was perfectly conscious, and still seeing the coffin, he mustered courage to look at its contents, which seemed to be a human being, from the appearance of an arm and hand hanging over the side. He then recognised in the coffin the dead body of a young man who was well-known to all in the locality as belonging to a respectable family of Wesleyan Methodists. After he had satisfied himself as to the verity of the apparition, the vision gradually disappeared. He immediately woke his wife and told her what he had seen, but she pooh-poohed it as a freak of his imagination. The next day he told his vision to some friends in the locality, and likewise to the father of a young lady to whom the young man whose body he had seen in the vision was affianced. For a week or two the vision was looked upon as an idle dream, and for believing in the truth of its prognostications Mr. Robinson received a good amount of ridicule. However, in the course of a few weeks after the vision the youth was taken somewhat suddenly ill and died—thus verifying the truth of the apparition. The family of the deceased expressed a great deal of ill-will towards Mr. Robinson for some time, and a brother of the young man actually became so incensed towards him that he threatened to maltreat him for what he considered to be an affront to his family.

Another and remarkable symbolic dream occurred some years ago to Mr. H. Burton, a gentleman well known among the Spiritualists of the North of England. One night, shortly before the declaration of the late war between France and Germany, he dreamt that he was walking with a friend over a beautiful country covered with vines. The sun shone in all its splendour, and the landscape looked lovely and fair. Presently he beheld in the heavens above him the gigantic figure of a woman, with flowing hair and garments, and a flaming sword in her right hand, all of which ran blood. Her countenance looked red and fierce and vengeful, while with her huge sword she cut right and left. He pointed out the figure to his friend but could not get him to see it, at which he grew angry, as he thought its huge dimensions could not fail to be visible. His anger awoke him, and for some time he thought the matter strange. He fell asleep again, and dreamed once more that he was in the same locality with the same bright sunshine overhead, but the vines were trodden down and everything around in ruin and wretchedness. Presently he turned his gaze upwards and again the same huge figure appeared in the heavens,—this time in a sitting position with a sad, pallid countenance and dressed in widow's weeds. Shortly after the occurrence of these visions, Europe without a moment's warning was startled with the sudden and unexpected declaration of the Franco-German war, and in the course of a few short days the fair banks of the sunny Rhine were deluged in blood and agonized with the tortures of war. Query, were these visions a prognostication of this fierce and vengeful campaign?

"The committee of the Cardiff Free Library," says the *Cardiff Western Mail*, "have decided that it is 'contrary to their regulations to accept controversial works.' Upon this ground, and upon the motion of Mr. Rees Jones, the respected mayor of the borough, a proffer of certain theological works, issued by the Birmingham New Church Society, was on Monday evening 'respectfully declined.' So far as can be gathered from the newspaper reports of the proceedings, there was not one single member of the committee enlightened enough to protest against this most monstrous 'regulation.' It may be, as his Worship affirmed, that the regulations of the Cardiff Free Library are so framed as to exclude 'controversial works'; but, if so, then all we have to say on the matter is, that the authorities in past times have utterly ignored this wonderful rule." And yet, curiously enough, the complete set of Swedenborg's works are already in the library!

A HOME LESSON FOR ALL.

Mr. W. Painter, of Cardiff, forwards us the following little message which he wrote impressively in answer to a question from a personal friend concerning difficulties which had arisen between the latter and his helpmate. The practical lesson it contains is of world-wide application:—

Irritation has been frequently excited by little things. A deep well of love, clear and pure, often becomes fouled by careless drawers of its waters. At times also the entrance becomes so choked by a gradual growth of weeds, which conceal imperceptibly the source whence they derive their parasitical existence, that passers-by, and even those who in times past may have gladly scanned the reflection of their joyous faces in its crystal mirror, become indifferent to its lessening attractions, mistaking, unconsciously, the baneful growth for the beauty it obscures. At such times it often occurs to a thinker that a sudden and complete sweeping away of the parasites were the best remedy; but it is not so. They should be plucked up and rooted out one by one, so that no earthly contaminations may fall into the well, where, although they might settle down, apparently allowing the element to recover its pristine purity, they would yet always remain to cause a renewal of the foul abnormal conditions should any stir or movement agitate their lodgment. Besides, in the quiet and orderly extraction of the intruders it is not impossible that minute flowers may be discovered, shewing that, if all that glitters is not gold, it is also true that good often springs from apparently evil causes. Meditate this carefully while, for thy guidance, we will indicate two of the foulest weeds,

Temper unrestrained,
Language indiscreet.

Pluck these out and thou wilt soon discover flowers.

MATERIALISTS AND THEIR DEPRIVATIONS.

To the Editor of "LIGHT."

SIR,—There is one infirmity or disability under which Materialists labour which has not been sufficiently noticed, and that is their entire inability to appreciate or understand the higher order of poetical literature. Take, for instance, the following eight lines which are an epitaph written about 100 years ago, by Miss Anne Steele, and inscribed on a tomb in Brading Churchyard, Isle of Wight.

Your readers will recognise them as having been set as a glee by the celebrated Dr. Calcott, towards the end of the last century.

"Forgive, blest shade, the tributary tear,
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the seats of bliss.

No more confined to grovelling scenes of night,
No more a tenant pent in mortal clay;
We rather now should hail thy glorious flight,
And trace thy journey to the realms of day."

To my taste these verses are simply exquisite. They are human, divine, intellectual, perfect in musical cadence and expression—in a word sublime. But yet the infidel is bound by his creed, or rather want of creed, to consider these lines as worthless nonsense and to treat with contempt what the Christian must regard as among the choicest morsels of the achievements of genius.

Does anyone envy the Materialists the enjoyment of their opinions?

TRIDENT.

London, 9th August, 1881.

TO CORRESPONDENTS.

"R.E.S."—We cannot undertake to vouch for the accuracy of statements quoted from our contemporaries.

"G.W.T."—Thanks for MSS. to hand, of some of which we hope to make early use.

"F.A.B."—Thanks. Will use as opportunity serves.

MR. CORNELIUS PEARSON is staying at Henley-on-Thames, and, notwithstanding the indifferent weather, has made several sketches. Mr. Wm. Tebb is staying with Mr. Pearson for a few days.

THE Committee of the Zetetical Society propose to establish, at the commencement of the Society's fourth session, in October next, a philosophical section. It is intended that, in addition to the ordinary meetings of the Society, a meeting shall be held once a month for the exclusive purpose of considering questions of metaphysics, logic, psychology, political economy, jurisprudence, and ethics.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, paid in advance.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole column, £2 2s. Page, £4. A reduction made for a series of insertions.

* All communications may be addressed to the Editor, 13, Whitefrars-st., E.C. Cheques and Post Office Orders may be made payable to EDWARD T. BARNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may be obtained of E. W. ALLEN, Ave Maria-lane, London, and of all Booksellers.

Subscribers whose subscriptions have expired will receive the last copy due to them in a coloured wrapper, after which the paper will be discontinued unless the subscription is renewed.

Our Correspondents will greatly oblige us if they will take care, in every case, to write on ONLY ONE SIDE of the paper.

SPECIAL NOTICE.

The Editor of "Light" is away from town, and hopes to receive the indulgence of his readers in consequence of the difficulty of directing the management of the paper from a distance.

NOTES BY THE WAY.

Dr. Beard, whose experiments in hypnotism (as it is now the fashion to call mesmerism) are so well known, is now in London with one of his "subjects," on whom he has been experimenting during the past year. He writes to the *Times* of the 12th inst., to answer Dr. Donkin, who had criticised certain experiments made by him before the International Medical Congress. In the course of his reply he states some remarkable facts. "In my lecture before the New York Academy of Science last January, I slowly burned a deep hole in the hand, and no indications of pain were exhibited. The audience shuddered, but the subject appeared precisely like a corpse." "When once the positive suggestion of numbness is given to a hypnotized subject, there is no operation in surgery, short or prolonged, that cannot be performed upon him. As an anæsthetic, ether, chloroform, and nitrous oxide, in quickness, in speed, and in safety, are incomparably inferior to trance." "The power of the human will greatly exceeds popular belief," is Dr. Beard's conclusion. Undoubtedly it does, and the testimony given by one so experienced is most valuable. His statements are precisely those repeatedly made by Dr. Elliotson and others in the *Zoist*; but they have been discredited by the majority of the medical profession, and no use has been made of trance as an anæsthetic. We trust this may be different now. But we fear that Dr. Beard's hope, "that men of science may differ from each other without desiring to destroy each other," rests on an insecure basis.

It not unfrequently occurs that in the course of a séance, while every thing seems to be progressing satisfactorily, a sudden interruption occurs to the steady flow of the signals, the message becomes broken by incoherences, and the sitters, after a vain endeavour to secure a restoration of orderly communication, give up the attempt disheartened. In an interesting letter to the *Religio-Philosophical Journal*, Mr. S. B. Brittan suggests that such interruptions may sometimes be due, not to a want of favourable conditions in the circle, nor even to a mischievous love of interference on the part of an obtrusive Spirit, but to the strong desire of a Spirit friend to say something, which it is necessary should be said there and then, even at the expense of apparent disorder. In ordinary life, in the course of a free conversation, the person speaking is often interrupted by the impulsive haste of some one or more of the company. In this case we see and know the cause—but in a Spirit circle the real fact is only apparent when some one of the sitters is gifted with the vision of a seer or has an unusual susceptibility to impressions from Spiritual sources.

Mr. Brittan cites a case in illustration. One morning in 1852 he was at a sitting at Greenfield, Mass., Mr. D. D. Home being the medium. While one of the company was repeating

the alphabet and receiving a communication through the ordinary sounds, suddenly the rappings became very loud and the signal was given for the alphabet. Some one remarked that there was no sense in the Spirits calling for the alphabet while it was being repeated. The same signal was then given by a powerful movement of the table, which elicited the observation that dire confusion had succeeded "heaven's first law." Perceiving the real state of the case, Mr. Brittan assured the company that there was, necessarily, no confusion; that another Spirit had come and interrupted the former message, doubtless because he had something to say of more immediate importance. This was instantly responded to affirmatively by loud sounds in different parts of the room, and by the most vigorous handling of the table. Mr. Brittan then repeated the alphabet and received the following telegram: "You are wanted at home; your child is very sick; go at once or you will be left." Seizing his carpet-bag, he started instantly and without ceremony. He had but just reached the street when he heard the whistle of the approaching train—the last for the day by which he could reach home. The dépôt was at a distance of about one-eighth of a mile. By running at his utmost speed he arrived at the station when the train was moving out, barely in time to get on the hind end of the last car. On reaching home he found the statement of the Spirit literally verified by the facts.

In regard to the unreliability which so frequently attaches to the messages of the unseen communicants, Mr. Brittan offers the following hypothetical example, such as, he says, he has often witnessed at sances:—An investigator, who has little or no knowledge of the laws of Spiritual intercourse, takes a seat at the medium's table and calls for some Spirit. At length he obtains a response from some one and several questions are correctly answered. Then the relation is disturbed by a conversation with the medium, or from some other cause the channel of communication is temporarily closed. The attraction which held the Spirit, or enabled him to remain, being thus interrupted or broken, he retires, either from necessity or choice. When the inquirer is ready to proceed, he finds that the answers to his questions are not true, at least in their relation to the first Spirit, whom he presumes to be present all the while. Several Spirits have followed the first, each in turn answering one or more questions, often correctly as to themselves, but of course falsely in respect to the original Spirit. The spirits of men, Mr. Brittan suggests, are not omniscient, and it is to be observed that they often answer various inquiries precisely as we do, on information which they presume to be reliable; the nature of the case being such that a special investigation was not presumed to be necessary at the moment.

All this is, no doubt, true. There are, doubtless, scores of undiscovered sources of error, which are, however, being one by one removed as we progress in experience and—shall we add?—in charity and patience. We blunder ignorantly on this side and then too readily assume fraud and falsity on the other. Mr. Brittan has great faith in the honour and truthfulness of controlling Spirits—and with good cause, as he thinks—for he has had no occasion to discredit them. "But are we to infer," he asks, "that there are no seducing Spirits and false teachers in the next sphere of human existence? No; we certainly cannot say that all the liars are in this world, since the fact is so well authenticated that several have gone over to the other side. But really if the other country is largely peopled by such folks as many persons are led to suppose, we must acknowledge that they have graciously kept out of our way. The writer has neither been required to associate with this class, nor, consciously, subjected to any Satanic infestation. After 35 years' experimental intercourse with Spirits, I have not met with a single instance in which I could conscientiously affirm that a Spirit had told me a wilful falsehood. This has been my experience, which others will only accept for what it is worth. For one I am satisfied that if we subtract from the alleged falsehoods of Spirits the full sum of popular misapprehensions and the numerous mistakes due to our own ignorance, moral obliquities, and a too precipitate judgment, we may require a sharp detective to enable us to discover the liars."

MR. S. C. HALL has returned from a visit to his native country in renovated health and spirits, and communications from his friends may be addressed to his residence, 3, Summer-place, Victoria-road, Kensington, W.

IS SPIRITUALISM A RELIGION ?

To the Editor of "LIGHT."

SIR,—If I may reply to "Epsilon" on "Is Spiritualism a Religion?" I will begin by stating that "his summing up is entirely to the same effect as mine."

I say that Spiritualism is the greatest incentive to true religion. "Epsilon" says, "It is the science by which spirituality is built up." He, therefore, shews that I am right. Spiritualism certainly is (as my article goes to prove) a science leading to a high appreciation of the Divine; and being a science it is a knowledge of facts, the same as all other sciences.

And now to go to the beginning,—

I gave two definitions of *Religion*. The first is that which obtains through the whole world Christian and heathen—our *duties to God*. The religion of the heathen makes him do certain things as his duty to God, &c.—as I have fully explained in August 6th, 1881. I gave another, the Apostolic, as obtaining in a few parts of the world; but there is no confusion in my statements. Christ's rule, "love to God and man," is not religion to the exclusion of all others. Surely the Jews had religion, but it certainly did not consist in love to man, but in ceremonial, provided by Moses. "Epsilon's" and my religion may demand what is understood as a *high spirituality*, but remember we are not the world. I boldly say that religion is neither morality nor spirituality, and if "Epsilon" thinks upon the matter he will agree with me. That Catholic is highly religious who pays obedience to his priest's orders, and considers the Pope as God's representative on earth. That Turk is highly religious who performs his fasts, feasts, prayers, and considers Mahomet as God's prophet, and so on.

With regard to "*Scio—I know*," I don't want to split hairs. I know that all science is only a *partial knowledge of a whole*; but what we know we certainly do know. We know a little of force, matter, electricity, &c., if we do not know the whole about them. And so far as we do know, that is our science upon the subject.

"Epsilon" says that we have no exact facts about science, but we have of mathematics. Well, is it not exact knowledge that hydrogen and oxygen form water, that blue and yellow paint mixed form a green? Surely any one who has learnt anything can swear to that. "Epsilon" has not shewn that religion and morality are necessary to Spiritualism. I know that some of the most successful mediums have a character for anything but morality, and if "Epsilon" says they are sham Spiritualists, I reply, they produce in a genuine manner the phenomena upon which Spiritualism is built, and without which Spiritualism is without point and force.

To show that the phenomena of Spiritualism is the essence of Spiritualism, I will ask, how do you prove the communion of the departed without phenomena? How do you know there is a hereafter without phenomena?

No matter how clumsy, partial, or perfect the intercourse may be, if it does not exist in some degree then Spiritualism has no foundation to stand upon.

I do not see what the paragraph on Nebuchadnezzar and Faraday has to do with proving whether Spiritualism is a religion or a Science. All Spiritualists know that perfect communion or phenomena requires good conditions. It certainly behoves Spiritualists as well as others to build up a lofty character for the other side of the world—to reach the level of high Spirits—but this can be done by men who do not know what Spiritualism is. Consequently the mission of Spiritualism is not to teach this. The use of Spiritualism is to give us knowledge that there is a life hereafter—"that we do not die, but only come out of our shell"—and to teach us these truths by giving us facts instead of belief. And I am certain that outside Spiritual phenomena you have no proof of a hereafter. Spiritualists will certainly see that table rapping, &c., won't get them into a high happy position in the Spirit-land; but it will prove to them that there is a Spirit-land—and the Spirits will teach them how to attain to it.

"Epsilon" brings forward Nature's requirements as to cleanliness, &c., as shewing that Nature's laws teach us what our duty to God is. If he thinks that his religion demands of him cleanliness as an indispensable, well by all means let him follow it out. Only let him remember this, that according to the above theory, whatever Nature or God shews us to be beneficial is part of our religion; therefore—

Since vegetarianism is beneficial to us, vegetarianism is our duty to God, and how we must worship Him.

Since a Turkish bath is beneficial to us, that must be the way to worship God.

Since gymnastics are beneficial, gymnastics are part of our duty to God, and how we must serve Him. Beautiful religion!

In reality these facts in nature only teach the mighty power, wisdom, &c., of God, and admiration and love spring from their contemplation; but such knowledge or science is not worship. The world is, in truth, a wonder-show, which may fill our bosoms with love to God; but a knowledge of such wonders does not tell us how God would be served,—and to prove this position I again repeat that the knowledge of God's laws or forces taught the intelligent Greek and Roman and Egyptian to offer sacrifices as their duty, their religion, to God; that same knowledge teaches deists that their religion must be good fellowship, &c., thus shewing that the real religion due to God is not to be derived from contemplating His works; every man giving a different interpretation to the meaning of God's laws. How can a man know the mind of Him of whom the highest Spirit confesses ignorance; and all we know is by inference.

The more I think about Spiritualism the more I see its mere scientific character. Religion has nothing to do with Spiritualism—and what is more, morality and spirituality, as we understand them, have nothing to do with religion. Religion is a variable term, and means this thing here, and that thing there. Yes, Spiritualists can be religious—they may, *alas!* be highly immoral.—Yours respectfully,

EBOR.

To the Editor of "LIGHT."

SIR,—I am sorry to be obliged to differ from so able and luminous an expositor of Spiritualism as "Epsilon" has proved himself to be; and I trust you will permit me to give my reasons for dissenting from his views.

He quotes with approval Carlyle's idea that religion is "vital relation to the universe." Now this appears to me to be one of Carlyle's flights into the realms of nonsense in which he sometimes indulged. Surely a tree, a lion, a bear, a thunder-storm, and a thousand other things, having nothing whatever to do with religion, are vitally related to the universe. I see no necessary and logical connection between Religion and Spiritualism, although I think that the highest purpose to which we can convert Spiritualism is to turn it to a religious use.

What is Religion? I believe it to be "a revelation which teaches us our duty to God and our neighbour." What is Spiritualism? "That which teaches us the possibility and method of human beings having intercourse with departed Spirits and angels." It is very evident that we must clearly distinguish between Spiritualism and the purpose to which it can be applied; and this purpose may be artistic, scientific, or religious. The professors of Spiritualism may be good, bad, or indifferent; and the Spirits with which they communicate may be good, bad, or indifferent. Spiritualism is equally at the service of the profane or the devout. In fact the cheat, the liar, and the libertine may be as much Spiritualists as "Epsilon" and I.

"Epsilon" speaks of "*true Spiritualism*" as if there were a false Spiritualism floating about somewhere. He might just as appropriately speak of "*true mathematics*."

When Spiritualism has once shewn us that good or bad Spirits are attracted to us by finding in our natures corresponding qualities of goodness or evil, then "ought to" comes into action as a separate principle and jurisdiction, the mighty power of religion to influence and regenerate us, so that we may secure the guidance, co-operation and companionship of the highest order of celestial ministers.—Yours, &c.

TRIDENT.

London, August 15th, 1881.

OCCULTISM.—The *Journal of Science* concludes a notice of Mr. Sinnett's "Occult World" with the following remarks:—"We close this book not without regret. We are, we trust, open to any new truth. But unless the disciples of occultism can speak more intelligibly they had surely better keep silence altogether, and not raise expectations which they have always such a wealth of good reasons for not gratifying. But how profound soever may be the science of the Oriental adepts, what would be the use of their communicating it to Englishmen? We should simply incorporate it in our different grades of cramming, and examine unfortunate young men in it. So long as we put our knowledge to this use it may fairly be contended that the less we have the better."

THE PENDING CRISIS IN SPIRITUALISM AND HOW TO MEET IT.

By Mrs. Tappan-Richmond.

(Continued from page 254)

The thought which we considered central in this discourse and which we wish most to present to your mind is this: Spiritualism, whatever you are to do with it, is that which has come from the world of Spirits, is a manifestation from Spiritual life to human life. Whatever value you attach to the ethical opinions of individual Spirits you cannot ignore the fact that it is an impulsion from the Spiritual to the material world: and in order to know what Spiritualism is to do or be in the world you have to follow as closely as you can the indications that come from those who are manifesting Spiritualism to you. We mean by this, that if you make Spiritualism a study you must study it, and its revelations, not your *opinion* of it; and that you are not obliged to formulate, to limit, to crystallize in any way a creed or a dogma expressive of a limitation, but are to say: Up to the present time Spiritualism to me seems to indicate thus and so. We have said that Spiritualism has passed its period of incubation. The important part is now. Are you ready, having thus been led forth into the world as fledglings, to take your part in the important position of self-existence as Spiritualists? Having come into existence from the kindness of that overruling power that permits interchange of thought between the two worlds are you ready to do your own little part in perpetuating the life of the spirit that has come to you, and in doing this not to wander too far from the parent source? for we have known fledglings to attempt to fly too soon, and in doing so they have been ruthlessly thrown to the earth. Follow closely the guiding hand of the spirit of Spiritualism. We mean by this not any disembodied spirit individually, but the spirit of the movement that speaks to you through various forms and many classes of minds. Spiritualism can only be studied by following that which comes from within towards the external, instead of attempting to solve the internal by the most external methods. While every form of manifestation is valuable the spirit of Spiritualism is what you want, and Spirit, as the light in the mother's eye, as the strength in the mother bird's wing, as the all pervading presence and power in the sun's rays, will of itself guide you whither you need to be led. If you are investigating light you do not go into darkness to do it. If you are investigating the sun's rays you endeavour to remain within the radius of the sun-light. And so if you study the Spiritual you must remain within the radius of its light, or you cease to study it and are only studying a something that your thoughts have fabricated. Never mistake the word for the idea, though in correct speech the word should properly present the idea. The spirit of Spiritualism should not be confounded with any one of its manifestations, since these manifestations may be but stepping stones to the reality, and must with necessity be adapted to the condition of mind of the student. The world at large at first must be attracted, next must be interested, and can only be enchained to the subject by feeling that the sources of its truth are near to the sources of individual life, consciousness, and immortality. By these tests you may know what you have to do, how to follow this subject, nor worry about the mere external appearance of it. When the soul of Spiritualism wants a body larger than this room, there will one grow no doubt; when the spirit of Spiritualism wants space, though it should be St. Paul's, wherein to express itself, no doubt the spirit will find the suitable organism. Do not fear for the body if the soul is right, nor fear for the outward fate of Spiritualism if the spirit of it in your minds and hearts is correct. We cannot too distinctly enforce this: that where the centre is right the circumference must be also; and where the mind and spirit of those professing Spiritualism is right, there can no harm come to that which they denominate the cause. A cause is not to suffer by any extraneous methods that are brought to bear upon it; the more particularly as we know that every truth in the world, if the attempt has been made to crush it, has only prospered the more, and like the banyan tree, sprouted and yielded again another trunk when torn asunder. Spiritualists, however, have this to do, to be true to the spirit of Spiritualism, to be true to the convictions that are in their minds, and we could wish that they could be more true and more kind to their mediums, since the medium at the present time is the avenue of communication between you and the Spiritual world. All will one day be aware of mediumship. When the world is more advanced and Spiritual gifts more unfolded, or when there

shall have been a sufficient atmosphere created to require a call for the exercise of these Spiritual gifts they will of course be possessed by each of you as they are in degree now, and as they are in embryo by all. But at the present time the manifestations from the Spiritual world must come through chosen instruments, and in exact proportion as these instruments are properly surrounded so will be the value of the manifestations you obtain. Take a chronometer and use it as a sledge hammer and you will have very little time-keeping. The electrical instrument placed in opposing currents will register nothing of value. In the same way judgment and care must be exercised in the instruments chosen for Spiritual manifestations. If a medium is so surrounded that the conflicting or opposing elements in the earthly atmosphere present a greater pressure upon the nervous system than the Spiritual power, the Spiritual power necessarily withdraws and the opposing atmospheres prevail. Remember that by only uniting and shewing a moral strength and superior sympathy to that which is above personality, a love of truth, can you even arrive at the highest and holiest and best results. If mediums are not true to their calling they individually suffer. We do not know that it is your province to punish them more; but certainly a gift that is possessed by a sensitive medium should be so carefully sheltered and surrounded that anything less than truth is impossible, since if sitters are truthful and the medium is truthful no untruthful Spirits can be attracted to your sances. The value, therefore, of the meetings in reference to Spiritualism must be the exact value of the methods employed in the pursuit of truth. That there are intelligences in the world of Spirits that know more than human beings must be evident from the law of progress that enables angelic and superior beings to have advanced to heights that the world has not yet reached. Whosoever the human mind is ready for the administration of any of these superior beings they are also ready to respond. In other words, the average intelligence of the world invites the average manifestation and power from Spirit life, but the highest ideas may be obtained, as Dante, cleaving the space 'twixt him and heaven, climbed to the height of inspiration even while his feet were on the earth; or as Milton, blind of body, could see the images of the celestial realm; or as Homer probed deeply into the heights where dwell the gods, himself drinking from the charmed chalice of inspiration. There is no limit to the power of inspiration; the question only is receptivity; and intermediate Spirits and ministering angels are such because these in their turn must give what they receive, and all must mingle and bestow the gifts of knowledge as accepted and received by them from others. In outward life and in material conditions we could wish that you might sink all personal bitterness, acrimony, and such differences as only have their foundation in human selfishness. Individuality we could not wish to have abrogated, but personality is so bitter and so selfish a thing that could it be wiped away, and could you see each other as various portions of the great human fabric, each doing for the little hour as best he can, and each considering that if others have faults no individual is perfect, and that in the eyes of the highest angels all human beings must stand beneath the shadow—if this could be considered then you might work unitedly and wholly together. But if you cannot, then work. Do not cease to work because you cannot work with some one. If there is any objection in another human being that you cannot bridge over, perhaps by placing half a dozen between you there may be a span formed, and the world is wide enough and the sky is high enough, and God is infinite enough to include all His creatures. Therefore we say, in the peril that seems upon you of disintegration, or of that kind of individualisation which sometimes threatens you from without or from within, remember that if you rested wholly in human hands you might despair; you could not have had an existence as Spiritualists, and the movement itself would be of no value since it would mean nothing. But if as immortal and component parts of the great universe of mind which Spiritualism is intended to demonstrate, you make valuable use of that immortality which is demonstrated to you, and each individually prize that truth more than you do the morsel of clay that surrounds it, more than you do the external surrounding of form, of intellect, or of external life, then organisation and unity will be quite possible, and you will co-operate together for the great work that the Spirits and angels are uniting in carrying forward.

But there will be other trials from without. The great material forces of the world are struggling powers in conflict,

elements striving; all nature and all society seem to be undergoing revolution; and that which feels it most, that which can perceive it most clearly, is the eye of the Spirit, the form and person of sensitives, clairvoyants, psychometrists, and those who are affected by the various changes in the earth's atmosphere. Have Spiritualists any duty to perform in view not only of possible persecutions from without, or of social and political changes passing in the world, or of affairs that may concern them in Church and State—have they any duty to perform in meeting these? For our own part, all that we can advise is this: The power of life we believe is in the Spirit. The more you cultivate the Spirit the more you are able to resist that which encroaches upon the body. The volition of the mind will keep off disease, hunger, cold; it will ward off danger and malady, will ward off any untoward influence that may be in the surrounding atmosphere. Keep alive the Spirit in your midst, the quenchless fire of inspiration, the fervour of those avenues of light that are opened from the world of your inner nature to the Spiritual world: let these be constantly and for ever strengthened. Let the sources of life in mind and thought flow outwardly; and your own minds and frames, your whole fabric of existence will be so strengthened as to be invulnerable at every point. Nought can harm that which is pervaded by life, which is life itself; and activity is the greatest perpetuation of life, as lethargy is death. Be active, do something, express that which is in you, not fold yourself to sleep as moths, unless you are waiting for the next state of growth which may be a butterfly or a bird, or some brighter being; but if the Spirit be within you let it be manifest. Let it speak forth in daily life and conduct. Let it shine in your eyes and beam in your countenances. Let it be a willing voice, and a ready hand to aid that which you know to be true. Let it be strength to the weak and comfort to the sorrowing and a voice to the despairing, and the outstretched hand to the whole world; for he who has the truth can afford to be generous, since the sunlight and the air, and the smiling faces of children and angels, all have helped him to it.

Ye wait for somewhat to achieve that height,
And sing with Goëthe, Light, more light! more light!

And now you follow him unto that song,
And now you mount into the chasm of blue,
And now the pulses borne in light along
Pierce even clouds of death and darkness through.

And in that great home made beautiful by song,
And gems and flowers of heavenly love,
Arched o'er with radiant line all beautiful,
Wherein his spirit must for ever move,
What is it breathing from that heavenly height,
But, "I have found it, Light, more light"?

OUR CONTEMPORARIES.

"The Spiritualist."

An article by "Noëmon" treating of "The Fundamental Conditions of Transcendentalism" closes with the following interesting statement: "The basic æther will recede more, supposing the autoptic survey, the further the superior tension penetrates; the generated proplasm will retract into its concave, will grow more debilitated and untensed, more obscure and Cimmerian as the light of its antetype evolves. Nor can this find any centre there but through the constrictive discovery of its own." Very clever, but somewhat involved.

Madame Blavatsky has a lengthy letter criticising previous contributions on Occultism by "J.K.," who is thus disposed of:—

"To conclude, it is enough to glance at that sentence of more than questionable propriety, and more fit to emanate from the pen of a Jesuit than that of a Kabbalist, which allows of the supposition that the 'Brothers' are only a branch of the old established firm of 'Devil and Co.' to feel convinced that beyond some 'Abracadabra' dug out from an old mouldy MS. of Christian Kabbalism, J. K. knows nothing. It is but on the unsophisticated profane, or a very innocent Spiritualist, that his bombastic sentences all savouring of the *Anche is son pittore*, may produce some sensation. True there is no need of going absolutely to Thibet or India to find some knowledge and power 'which are latent in every human soul'; but the acquisition of the highest knowledge and power require not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril, but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness if not silence! where the air is free for hundreds of miles around of all mephytic influence; the atmosphere and human magnetism absolutely pure, and—no animal blood is spilt. Is it in London or even the most country-hidden village of England that such conditions can be found?"

"The Medium."

The concluding portion of the Hon. J. L. O'Sullivan's address delivered at Mr. Burns's rooms, describes the experiences of the lecturer while in America. The matters detailed are interesting and instructive, embracing accounts of materialisations, trance-speaking in foreign languages, clairvoyance, &c.

The late attempt upon the life of the President of America called forth a lecture from Mrs. Tappan-Richmond, which the editor of *The Medium* transfers to his columns from the Denver (Colorado) *Daily News*, and comments upon as follows:—

"Spirits have been long renowned for their attacks on false Science and Religion, and now they are taking up cudgels against dishonest Politics. Truly the trinity just named stand or fall together. Mrs. Richmond's discourse goes to the root of true political life, viz., disinterestedness. When the Spirits instruct candidates and put them forward, woe to political parties of all kinds and complexions."

"The Herald of Progress."

Our old friend J. Enmore Jones, in an article upon "Orthodox Spiritualism: what it is," thus defines the matter as he understands it:—

"SPIRITUALISTS are they who affirm:

- 1st—GOD IS A SPIRIT Infinite—A Belief.
- 2nd—Man is a Spirit Finite—A Knowledge.
- 3rd—Man has a Spiritual Body—A Knowledge.
- 4th—Man, at physical death, passes out a living, intelligent substance—Perfect in form and individuality—A Knowledge.
- 5th—That, under conditions, the Spiritual body can be discerned, and its limited power over physical substances witnessed—A Knowledge.
- 6th—Man, under laws, can and does, as an ethereal Ministering Spirit, assist, in various ways, those he is connected with by ties of affection—A Knowledge.
- 7th—Man is as a Spiritual being, responsible for his actions, be they good or be they bad; whether in the physical body or out of it."

The *Herald's* leader writer—a pen we recognise—thus compliments the local readers—but doubtless they would find press and people as eager as ever to abuse all connected with Spiritualism if opportunity arose:—"A Spiritualist in Newcastle is admired for his candour, respected for his convictions, and appreciated for the courage he displays in championing a cause heretofore so heavily handicapped with prejudice, generated to a large extent no doubt by an inexperienced, albeit zealous and over warm, advocacy of its claims."

A quotation, entitled "A Vision," by Emma Hardinge Britten, from one of that lady's lectures; an "Historical Control" from "Dr. Pinel," concerning which A.T.T.P. states "on reference to a French biographical dictionary, I find out that Pinel was a most distinguished medico in the latter part of the last and the first part of the present century," with the usual amount of minor matter, make up an average issue.

"The Banner of Light."

Mr. Thomas R. Hazard gives in the *Banner* for the 30th ult. an interesting account of the marvels which he states he witnessed at some materialisation séances he attended last spring, in the city of Philadelphia, at which Mr. Henry G. Gordon was the medium. Besides the usual Spirits who manifested through Mr. Gordon's mediumship, including a little girl of some five or six years, a man much taller than the medium, and a female known as "the Giantess," Mr. Hazard saw, and clearly identified, the materialised forms of his wife, his daughters, his sister, and his brother-in-law. He adds:—"I am confident that the average receipts of Mr. Gordon from all his spirit séances while I remained in the city did not average more than from six to eight dollars per week. If there were ever any visitors at his séances who believed that out of this pittance the medium could pay rent of house, maintain and clothe himself, and in addition thereto hire six or eight confederates by the year of all ages, sizes and complexions, from the infant, the little child, stripling, young maiden, and aged man and woman, and, in addition, could afford to purchase a wardrobe as varied and expensive as that of a first-class troupe of performers at a theatre, and keep it ever neat and clean, obtain entrance and exit for all his wicked confederates on two nights of every week without detection in a single instance, and stow them, with all their resplendent and unrumped costumes, safely away in a cabinet not greatly larger than a fashionable lady's Saratoga trunk, and then keep the breathing mass (infants, children, *giantess* and all) contented and quiet until called for to perform their wonderful parts in the 'fraud'—if any man, woman, or child, I say, can believe this, the medium, I am sure, may safely conclude that such person is too credulous on the *wrong* side of belief to entitle him to an entrance into any well-conducted materializing séance, much less to enter and poison with his perverted breath the sacred precincts of what was once called 'The Ark of the Lord,' viz., a *spirit cabinet*. Why, if Henry C. Gordon could go into a theatre and perform through his own contrivances but a part of the wonders I have witnessed at his séances (and confess they were not

spiritual), he might readily make himself a millionaire in six months."

The greeting comprised in the following extract is cordially returned:—"A recent letter from London informs us that the spiritual newspaper, *Light*, recently established there, is growing in favour and rapidly extending in circulation. The *Banner of Light* sends greeting."

"The Revue Spirite."

The current number contains articles of interest, among them a fine metaphysical paper, written by Ch. Fausety, headed "What are our Duties before God?" It was called forth by a recent discussion in the French Senate in which a battle was fought between the clericals and the anti-clericals. The article is written to advocate the unclericalising of religion in the public schools.

M. Leymarie gives notes of his mission, just terminated, in the South of France. The object of the mission was to bring into harmonious and effective action various local centres of Spiritualists, and to urge the extension and enlargement of a system of conferences. He met with a good reception. Why should not such an example be followed elsewhere? M. Leymarie was accompanied by his wife, who took with her the young physical medium, Honorine, whose presence was acceptable as a help to inquirers in practical psychology.

A series of communications under the head of "Phenomena of Lucid Magnetism, Clairvoyance and Double Sight, Lunar Attraction, &c.," is brought to an end. It is signed by Count Stecki, who dates from Romanow, Russia, and would bear translation.

A letter from Norway reports progress there. At Christiansund there is a writing medium, both of whose hands are used; music is heard in the room in which he may be, when no musical instruments are visible, and a piano is played without mortal hands. At Bergen are drawing mediums who work with either hand and in the dark. Many literary and scientific men are investigating. A certain clergyman preaches against Spiritualism, calling the psychograph a devil's instrument; he publishes his sermons, and thus helps to bring the subject under notice.

At Stockholm, Sweden, a Spiritualist library is established, and Mrs. Esperance, from England, has arranged to give sances next year. The writer, H. Storrjohann, asks for 50 copies or specimens of Spiritualist journals to be sent to him that he may shew to inquirers how extensively the subject is studied.

SPIRITUALISM IN LONDON AND THE PROVINCES.

GOSWELL HALL.

On Sunday evening last we were much indebted to our kind friend, Mr. Iver McDonnell, for occupying the platform and assisting the committee out of a dilemma consequent on being disappointed by a speaker. Mr. McDonnell came from a considerable distance on purpose to take the appointment, and it was very gratifying to find a much larger audience present than we have been accustomed to of late. The subject of his lecture on this occasion was "Public Worship," and it was really a grand treat to sit and listen to this earnest and able advocate of a profound philosophy. He contended that public worship, or rather the worshipping of an Unseen and All-Powerful Being, was as ancient and universal as mankind, this in itself proving that we possess a spiritual nature and aspirations towards spiritual things. His next duty was to give a definition—from his point of view—of Christianity, which in brief was everything that was taught by word or deed by Jesus its founder. Then as a matter of course the question arose, What is Christian worship, and what is public worship? The former was defined as an exercise of the mind by which mankind were able to lift up their hearts and souls in very truth to their Father and their God. Public worship was what we find in our cathedrals, churches, and chapels, and other kindred places. It was most interesting to hear the graphic description of the ceremonies which take place from the High Mass in the Church of Rome down to the Quakers. The lecturer, without being unduly harsh or unkind, clearly shewed up the cant and hypocrisy which appertained to all sects in their set formula and loud professions of being followers of Jesus. Several questions were asked at the close and most ably answered by Mr. McDonnell. Now that the winter season is again fast approaching us I trust the committee of these meetings will be able to make arrangements with Mr. McDonnell for regular visits, similar to what our friend Mr. Morse has so generously offered and been most gladly accepted, which will be notified in due course.

Another treat on Sunday evening next, when Mr. Goss, a normal speaker of great ability, will occupy the platform.—J.N.G.

LADBROKE HALL.

On Sunday last, before large and appreciative audience, Mr. F. O. Matthews gave a trance address, the subject being "Modesty and its Shadows." It was stated that the controlling Spirit was "Mr. Cogman," a well known worker in the cause in earth life. A rather remarkable incident served to display the identity of the Spirit. Some time previously a lady attended the Monday evening developing circle held by Mr.

Matthews, and for the time being remained unknown to him. During the séance a Spirit controlled, and held a long and familiar conversation with the lady, who, in the control, recognised beyond a doubt the identity of her husband, Mr. Cogman. This incident brought about the necessary conditions whereby the Spirit can again enter the arena of physical existence, and through the organism of Mr. Matthews continue labouring in the cause he loved so well on earth.

The tests following the address were with one exception all recognised, the great interest and breathless attention of the audience proving how much they appreciate this part of the service. Several distinguished ladies and gentlemen were present upon this occasion. Mrs. Makdougall Gregory, to whom so many aristocratic families owe their knowledge of psychology, was present, and at the close of the service congratulated Mr. Matthews upon the thorough and complete manner in which the services are carried on. One of the notices given out cannot be too widely known among ladies who take a passive interest in the movement. It was to the effect that flowers would be very acceptable for decorative purposes in the hall, as it was not only pleasing to the audience but very acceptable to the invisible intelligences present. Such offerings could be left at Mr. Matthews' residence on Saturdays, or during the week, for use on the following Sunday.

CARDIFF.

A much larger attendance than usual was noticeable at the weekly meeting of the Cardiff Spiritualist Society on Sunday evening last, the room being quite filled. The trance speaker, who occupied the platform, was controlled by a Spirit purporting to be a statesman lately deceased. The Spirit described his entrance into the other life, his meetings with various of his former friends, his gradual progress and truer view of life's objects, as well as the manner in which deliberations are conducted in the parliaments of the Spirit world. The control was particularly interesting throughout, the varied audience shewing a profound attention to the statements advanced. At the close during the usual séance communications of interest were received by a large circle of sitters.

The formation of a society for the especial study of electrical psychology is being mooted by some local Spiritualists.

NEWCASTLE-ON-TYNE.

On Sunday evening last, Mr. Brown, a gentleman of the Unitarian persuasion, delivered a lecture from the platform of the N.S.E.S. upon "Swedenborg, the Philosopher and Seer." In a very interesting discourse, he presented to his audience a general summary of the works of this wonderful man. The speaker took great pains to impress upon his hearers the great powers of the man as a philosopher, scientist, and seer. The subject was well received and shewed an amount of careful consideration.

Miss Wood is again back to her duties in Newcastle, after holding a course of most satisfactory and conclusive sittings at Keighley.

On Sunday last the Spiritualists at Ashington (Northumberland) held their annual camp meeting in a field adjoining the village. In the morning a goodly number of the villagers assembled round the platform and appeared highly interested. Mr. H. Burton was chairman, and Messrs. Westgarth and Scott held forth upon the teachings of modern Spiritualism. In the afternoon between two and three hundred persons gathered. Mr. Burton, as chairman, opened the meeting with a highly appreciated discourse upon "Truths inferential and demonstrable." Mr. Wake, trance speaker, followed with an energetic lecture upon the "Age of Reason." Mr. Scott, of Ashington, then made a warm appeal to those assembled to cast off the horrid dogmas of the old faith and learn for themselves the great truths of modern Spiritualism.

In the evening the meeting was held in the Lecture Hall, which was filled with a large and respectable audience, who listened attentively and appreciatively to an able address from the chairman, Mr. Burton, upon the failure of the old faith to meet the longing aspirations of the human heart, and to Mr. Westgarth, who gave an excellent discourse upon the new light that was being shed upon the gloomy shadows of the tomb. After a warm and enthusiastic vote of thanks had been given to Mr. Burton and Mr. Westgarth for their services during the day, the assembly quietly dispersed.

It is to be regretted that a certain writer in our local contemporary is permitted to use the editorial columns for the purpose of making statements, regarding persons he is known to strongly differ from, that are in the reverse of good taste or spirituality. Such statements afford outsiders a cause for stating that the professed Spirituality of "the proprietors" of the journal referred to is open to serious question, as the persons against whom the statements are levelled are among the most earnest workers in this town and district. It would appear from some of this writer's effusions that Newcastle possesses a complete monopoly of editorial, presidential, and Spiritualist virtue, since he continually prates about "unworthy motives," "undesirable elements," "selfish ends," and want of confidence in any work or workers elsewhere than those he is immediately associated with. Such statements lose their force by constant repetition, while to those who know their author they are simply amusing.—NORTHUMBRIA.

WHO ARE THESE SPIRITUALISTS?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism:—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; the late Harriett Martineau; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.; Bishop Clarke, of Shooe Island, U.S.A.; Darius Lyman, of Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstübbe; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel H. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Friesé, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS.—*Licht, mehr Licht*, in its number of May 16th, 1880, gave a letter from the well-known professional conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, Dec. 6, 1877.

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